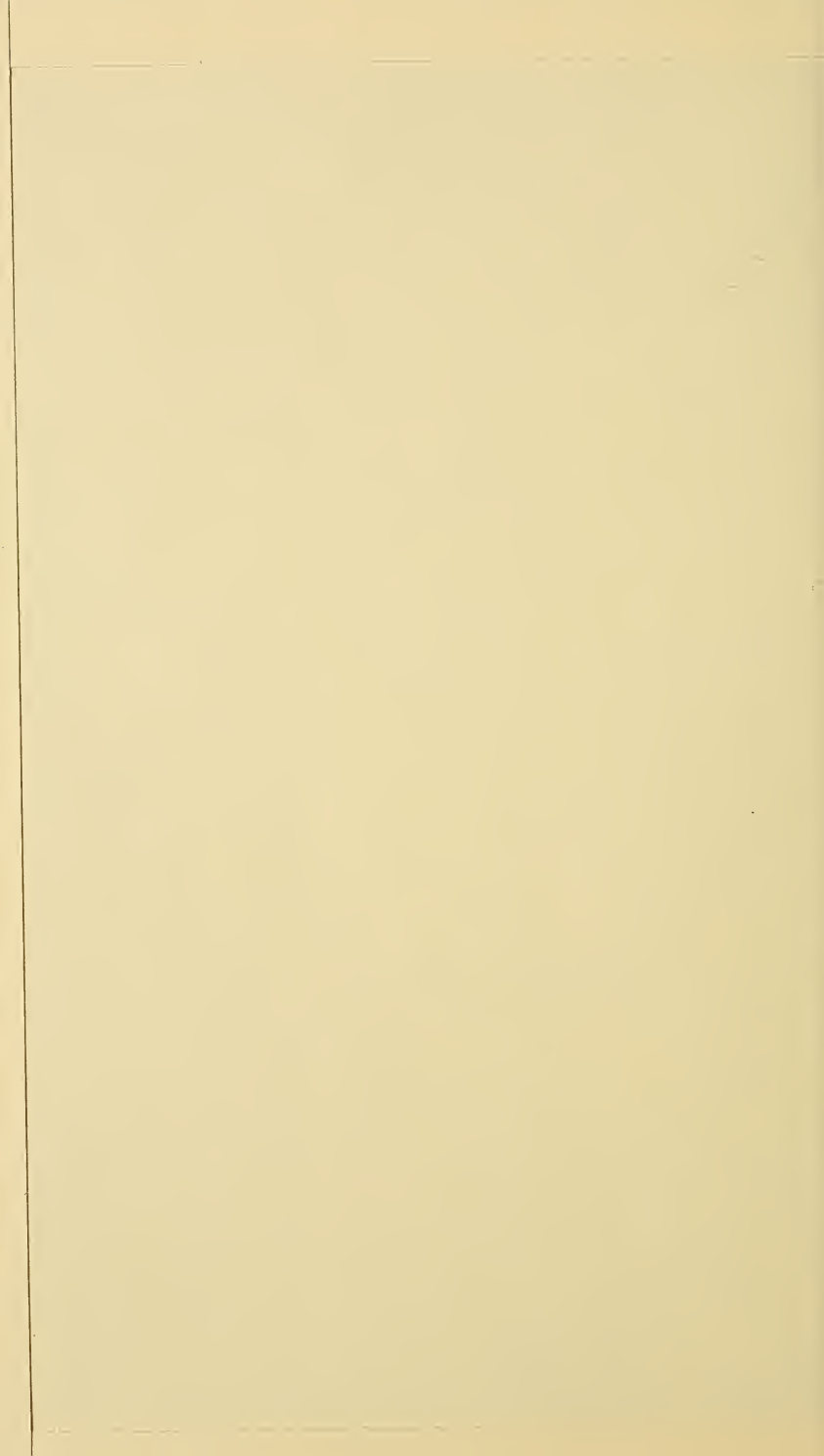


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THE BLACK BONDMAN.

OVER-WROUGHT zeal is assuredly injuring a cause which every friend of humanity would strive to serve, but the *true* friend of humanity is exceedingly cautious where danger may arise or disadvantage to a whole community, and to this very cause itself, by too heated and intemperate zeal, when reviewing, and commenting upon its peculiar features. Men "should be temperate in all things." It is too frequently asserted that the Bond Sons and Daughters of Africa in the Southern States are not *Religiously* instructed—with many other incorrect sayings, relative to their general treatment. A few instances shall be noticed in correction of these misrepresentations—and first a short extract—"The Charleston Observer publishes the annual Report of the Missionary to the Negroes of Liberty County, *Georgia*, who labors there under the direction of a society of Planters on *their* own estates. He preaches on the Lord's Day, and has catechetical lectures at different plantations during the week according to the convenience of the owners. He formed a class for the particular benefit of Communicants, and others for children and youth. In the district in which he has labored (one-third of the county) nearly fifty plantations have been opened to religious services by the owners." And now an old observer begs leave to state, that in every part of *South Carolina*, you may on the Lord's Day ride from sun rise to a late hour of evening, when on the whole road, and leading to every Plantation you will behold Blacks, respectably dressed—male, female and children walking as may have suited their convenience or choice, to or from a place of worship, of such a denomination as they prefer—within reach of returning home at night. Let no false statement, originating in want of ocular demonstration be listened to, purporting that the Slaves are denied the word of God, or instructions from it at the South, though instruction to write, and recently to read may be forbidden; the latter because they should not *read* the incendiary papers cast among them. Not that any *generous* mind would accuse, or for an instant conceive it possible that another *generous* mind would in any manner contribute to sow discord and horror, where order and gentleness should be inculcated. But to read *such* things as some ignorant and heartless men have presented to them, will most improperly stimulate, and *cause* them to act contrary to their benefit and improvement, compelling the owners of this class to *forbid* what otherwise might be allowed to the advantage and happiness of both parties. For *Religious* instruction, we know that

not only places of *public* worship are every where open to them in South Carolina, but also at plantations such instruction as they are willing and invited to receive; opposed but by those moths of society, the frivolous, uneducated, or irreligious, few in comparison with the strong-minded, wise, and christian men of the South. Among very many zealous pastors, one at this moment is present to pleasing recollections—the Rev. Mr. Tschoudy—catechising after divine service, (St. John's Berkley, South Carolina)—and preparing for baptism and the Holy Communion at other suitable times, at many plantations during the year. If over-zealous Abolitionists will only let "*Patience do her work*," firmly believing, and giving evidence of their belief—that, as God ruleth over all events, *this* matter must progress only according to *his* appointment who commands that men should "do as they would be done by" in *every* point of circumstances—"do their duty in that state of life unto which it hath pleased God to call them"—they will act more in conformity themselves by thus preaching and teaching rather than stimulating in the present apparently dangerous way. If they are truly concerned for the *souls* of the Slaves, let them remember that God in mercy to their bondage, requires of *them* such plain and simple duties, that if honestly complied with, they cannot materially sin, for the strong and numerous surrounding temptations and corruptions encompassing the *free* in the world's common acceptance of the word, are not endangering *them*. The responsibilities of other men fall not upon *them*, but alas, upon their masters most heavily and pitiable, who must not only provide for their bodily maintenance and clothing in infancy, age, accident or sickness without any remuneration, but all that time, and manhood and service, *feel* that their *soul's cultivation* is their owner's work,—infinitely more heavy than any manual labor of the Slaves. Thus is the *black* Bondman more free than his owner in the most important points. Let *him* weigh the matter, and calmly looking round, as he smokes his well-used pipe, seated by moonlight at the door of his little dwelling, and hearing the merry Banjo, and time-keeping feet of the young dancers, with occasional ballad-words they chorus out, then listening on the other side to the as merry corn grinders—he presently sees a staggering *white* man approach half *drunk*, but *free*! Let him ask what is freedom worth, unless strictly made a proper use of? *Who* is *quite* free? I see that my master in *his* way is a servant of the public, and has a thousand cares by *day* and *night* that I have not, I know that same public will hang him for a crime which only causes *me* a whipping. The soldier cannot feel as much at liberty as I do, for when my task is done—sometimes by noon—I employ the time as I like till dawn of day again—or may, with a proper pass—visit a friend very many miles distant before that time. The sailor is flogged or put in irons at sea. The tread-mill and prisons punish men for offences I *cannot* commit because not in my way. That dangerous thing called *money* cannot *stick* to hands in which it is not *deposited* and tempt to crime.

The families of the free, beginning with my master, should they fail by misfortunes or fault, *who* will feed and clothe? My hands are strong, my wants few from habit, and the heat of summer and the fevers of autumn do not affect my health—they are the seasons of my greatest enjoyment—while the white man would die in the air of his plantation. Winter is mild, fuel ever abundant—moss furnishes a bed beneath my blankets, if I am disposed to pull it;—the woods abound in wild animals, which my dog assists me to kill;—the rivers abound in fish, which no man forbids my catching;—my *bread* is certain,—my clothing also, as far as necessary for comfort and decency, with common care;—poultry I may raise and dispose of;—my little garden, hen-house, and dwelling are my own, upon the door of which I place a padlock if I please, when working in the field or wood—and, if *honest and industrious*, I am cherished, and fear nothing. But then I am a *slave*, my children, and childrens' children! yet *I* am not in a condition prepared for instant freedom. I feel like a child in leading strings—I feel that those bad passions, which *immediate* freedom might call into operation against my own peace, and that of my fellow creatures, are now *controlled*, and will not rise in judgment against me, when God calls me to account. The humbly submissive to His will on earth, will find a place through Jesus Christ our Divine Saviour and Redeemer among his *many mansions* in Heaven! Could a way be arranged peacefully by which my children, from the age of twenty-one, should in perpetuity be free, and in the meanwhile educated as circumstances suited best, so as to make a *proper* use of freedom—I mean duly prepared to act *wholly* for themselves in the *wide* world of trial and hardship—I should prefer it to my *own* immediate freedom,—for how could I now feed, clothe, house, and sustain these little ones, with their nearly helpless grand-parents, in accident or sickness? Now *all* provided for, and free from care. But, by *degrees*, masters and slaves might eventually prepare for emancipation under wisely-devised, equitable arrangements, when thousands would like to labor in the Southern climate for moderate wages, while other thousands would arrange under the *new* colonization plan, which provides a settlement of healthy promise, and consequently banishing apprehensions on that *important* point. The location changed, prosperity will *wholly* ensue. It must be remarked, that, when emigrating from *any* part of the world to another, the change will affect the life and health of *some* of the settlers, as in the *first* Liberia settlement;—that choice of situation proved not so judicious as subsequent observation *selected*. Similar instances have occurred elsewhere. The City of Charleston, South Carolina, was first commenced on the opposite side of Ashley River, the spot still called Old Town, but though only across that river, the settlers found how infinitely more healthy than where they first fixed for their city was the present location, and successfully removed to it. Let the weekly Charleston obituary be looked over for many a year, when the astonishingly few deaths, except in seasons of yellow fever, strikingly

demonstrate its general salubrity—though the summer heat debilitates the white inhabitants, who may not with *impunity* sleep across the river at Old Town, during the season from June to November frost. Colonization friends wish to make it appear only in *true* colouring that Liberia is not the *only* place where death *occasionally* and sickness is encountered by emigrants. Look at the flourishing towns and villages in the unparalleled State of New York. The *pioneers* met with trials of health most notoriously, but they *persevered*, and are rewarded. A few years ago, a new settlement, about ten or twelve miles from Rochester, on the canal, suffered so severely that the people of Rochester sent medicines, provisions, and nurses to their relief; since that period every year has proved the advantage of perseverance. A hundred instances in the newly settled portions of many of the States could be enumerated, but enough is said, and the free and the bond-coloured man may confidently, under the blessing of God, look forward to possessing their own Africa, as the final and *most eligible* haven of their earthly rest.

The Abolitionists observe that many cruelties are exercised upon the *slaves*, and this calls imperiously loud for *their* interference in procuring *immediate* emancipation. Are *no* cruelties committed by Northern or other apprentice or bond-servant holders? May not the *slave* holders *ask* and return the *thunders* to be hurled against them—upon those among whom many enormities are committed and complained of occasionally? It is a painful truth that *power* has been found a hard taskmaster—a harsh monster in too many human hearts and hands *every where*. Suppose the *Southern thunderers*, in reply to some recent *sonorous* threatenings, should in conclave exclaim:—*We resolve* that henceforth *you* Northern brethren shall not be permitted to hold apprentices and bond-servers, *because sometimes* you abuse your privileges and commit cruelties.—*Resolved*, therefore, that you are no longer to detain those persons in *your* bonds—and that *we* interfere with *your* concerns, attending to *your* business, instead of keeping all right at home.

PATIENCE.

